

Die Vielfalt der Religion in 8 Bänden

RGG⁴

Religion in Geschichte und Gegenwart
4., völlig neu bearbeitete Auflage

Herausgegeben von Hans Dieter Betz,
Don S. Browning, Bernd Janowski
und Eberhard Jüngel

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Die 4. Auflage der »Religion in Geschichte und Gegenwart« erscheint in einer vollständigen Neubearbeitung ab September 1998.

Religion im Überblick – Die RGG⁴ bietet in lexikalischer Form einen fundierten Überblick über Religion und Religionen, wie sie gelebt und gedacht wurden und werden.

Geographische und konfessionelle Weite – Die RGG⁴ zeigt Religion in geographischer und konfessioneller Weite: 27 Fachberater haben Stichwörter und Autoren vorgeschlagen; für den ersten Band haben über 1000 Autoren aus 41 Ländern geschrieben.



Vielfältig aber nicht beliebig – Die RGG⁴ führt die Tradition der ersten drei Auflagen fort: aus der Mitte des evangelischen Glaubens ist weit mehr als die Theologie im Blick, nach deren Kriterien wird aber gewichtet.

Stand der Forschung zur Jahrtausendwende – Die RGG⁴ bietet den neuesten Forschungsstand, dargestellt von ausgewiesenen Kennern der jeweiligen Materie. Das zügige Erscheinen wird gewährleisten, daß sie auch bei Veröffentlichung des letzten Bandes aktuell ist.



Vielseitiger Zugang – Die RGG⁴ erschließt die Themen in Form von biographischen Artikeln, Länder-, Orts-, Begriffs- und Ereignisartikeln sowie Artikeln über Gruppierungen und Institutionen. Knappe Definitionsartikel und Querverweise erleichtern die schnelle Information. Ausführliche Reihenartikel behandeln Stichworte wie »Abendmahl« oder »Christentum« aus vielerlei Perspektiven.

Eine ganze Bibliothek – Die RGG⁴ ist durch die Artikelvielfalt und die detailgenaue Darstellung ein Nachschlagewerk und zugleich eine Lehr- und Repetitionsbibliothek.

Lesbar und beständig – Die RGG⁴ ist trotz der gebotenen Fülle handlich: Sie bringt mit einem aus- gesucht lesbaren Schriftbild ein Maximum an Infor- mation auf einer Seite. Ihre 8 Bände decken jeweils ganze Buchstaben ab. Selbstverständlich ist die RGG⁴ auf alterungsbeständigem Papier gedruckt, solide fadengeheftet und in Buckramleinen gebunden.

Pro Jahr werden von den insgesamt 8 Bänden ein bis zwei Bände erscheinen. Ein Registerband wird das Werk abschließen.



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Kosmas Indikopleustes (Cosmas the India Voyager).

This sixth century merchant-explorer's book of his voyages, the Christian Topography, is debatably the earliest credible documentary record of a Christian church in Indian South Asia. A Nestorian from Monophysite Alexandria, he may never actually have reached India but reports information about a church of Persian Christians on the island of Taprobane (usually identified as Ceylon) with a bishop appointed from Persia, and priests and believers, all probably expatriate Persians, for he adds that "the natives and their kings are heathen". He also mentions Christians on Socotra. His theme is the shape of the universe as God's creation. Quoting the Bible literally, he believed that the earth is flat.

Bibliography. W. Wolska-Conus, La Topographie Chrétienne de Cosmas in Sources Chrétiennes, 3 vols. 141, 159, 197, (Paris); J. O. Madathil, Kosmas der Indienfahrer, (Wien, Munchen: 1996); W. McCrindle, Christian Topography of Cosmas (London: Hakluyt Society, 1897).

S. H. Moffett

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Bibliography. W. Wolska-Conus, La Topographie Chrétienne de Cosmas in Sources Chrétiennes, 3 vols. 141, 159, 197, (Paris); J. O. Madathil, Kosmas der Indienfahrer, (Wien, Munchen: 1996); W. McCrindle, Christian Topography of Cosmas (London: Hakluyt Society, 1897).

- Samuel Hugh Moffett, Princeton Nov. 2000
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Abt/Äbtissin. Vorsteher/Vorsteherin eines selbständigen Mönchs-/Nonnenklosters unter der → Benediktregel, z. T. auch anderer Gemeinschaften. *Abbās* (griech. ἄββας; aram. *abba*, kopt. *apa*) bezeichnet ursprünglich den erfahrenen Mönch als geistlichen Vater, doch schon → Pachomius war zugleich Oberer. Zunächst charismatisch geprägt (noch bei → Basilius von Caesarea), wurde das A.sverständnis in den Großkommunitäten der Spätantike immer juristisch. Der A. mußte kein Kleriker sein, doch wenn er es war, unterstand er der bfl. Jurisdiktion (Chalcedon, can. 8). In der Ostkirche wurde für ihn der Begriff *Hegúmenos* oder *Archimandrit* üblich, während der Westen den Ausdruck *abbas* bevorzugte. Das A.bild des Westens wurde entscheidend geprägt durch die *Regula Benedicti*. Die Äbte der Großklöster des fränkischen Reiches übernahmen staatliche Aufgaben, im 9.Jh. zeitweilig als »Laienäbte« (Adlige, die nicht Mönche waren); solche polit. Inanspruchnahme der Äbte blieb bis ins 12.Jh. häufig. Die monastische Reformbewegung (bes. → Zisterzienser) gab dem A.amt den geistlichen Charakter zurück. Im SpätMA Entwertung des Amtes durch »Kommandataräbte«: Kleriker ohne Profeß und ohne klösterliche Residenz, die von den Einkünften ihrer Abtei lebten (in Frankreich bis zur Franz. Revolution). Die monastische Restauration des 19.Jh.s sah den A. v. a. als geistlichen Vater. Die A.wahl wurde bereits durch Justinian I. 530/546 geregelt. Nach der *Regula Benedicti* (64, 1) soll die Wahl einmütig oder durch die *pars sanior* erfolgen. Heute gilt Mehrheitswahl auf Lebenszeit oder für begrenzte Zeit. Eine A.weihe ist schon für das 6.Jh. im *Sacramentarium Gregorianum* bezeugt; sie erfolgt nach dem *Pontificale Romano-germanicum* (10.Jh.) durch den Ortsbf. unter Überreichung von Regel und Stab sowie Handauflegung, nach dem *Ordo* von 1973 ohne Handauflegung. – Das Amt der Äbtissin (griech. ἡγουμενή, *Hegumene*, lat. *abbatissa*) hat sich in Anlehnung an die Vorstellungen der Mönchsklöster entwickelt. Erstmals 514 für S. Agnese in Rom bezeugt, wird der Titel bei → Caesarius von Arles schon als üblich vorausgesetzt. Die heutigen Regelungen sind ähnlich wie bei Männerklöstern, abgesehen von der Jurisdiktion, die dem Priestertum vorbehalten ist. – In der luth. Kirche haben sich teilweise A.titel (→ Loccum, → Bursfelde) und Äbtissinnenamt (Damenstifte) erhalten.

B. HEGGLIN, der benediktinische A. in rechtsgesch. Entwicklung und geltendem Kirchenrecht, 1961 • P. SALMON, L'abbé dans la tradition monastique, 1962 • F. J. FELTEN, Äbte und Laienäbte in Frankreich, 1980. Pius Engelbert

Achmatova, Anna (Anna Andreevna Gorenko, Anna Akhmatova; 23. 6. 1889 in der Nähe von Odessa, Ukraine–5. 3. 1966 in der Nähe von Moskau), zählt gemeinhin zu den größten Persönlichkeiten der russ. Dichtung des 20. Jh. neben B. → Pasternak, Osip Mandelstam und Marina Tsvetaeva. Sie gilt ebenfalls als eine der bedeutendsten Lyrikerinnen der Weltliteratur. Als führende Repräsentantin des Akmeismus, der dem Mystischen und der Abstraktion des Symbolismus ablehnend gegenüberstand, wurde sie später von der stalinistischen Regierung verfeimt. Zurückhaltung und Klarheit sind Kennzeichen ihrer Dichtung, die eine Reihe rel. und psychologischer Themen aufgreift: Liebe, rel. Bindung, Einsamkeit, die Berufung des Dichters und insbesondere das Wesen des russ.-orth. Glaubens angesichts persönlicher und polit. Leiden. Hierzu insbesondere »Rekviem« (»Requiem«), »Anno Domini MCMXXI«, und »Poema bez geroja« (»Poem ohne Held«).

Vf. u.a.: Stichi, perepiska, vospominanija, iconografija, 1977 • The Complete poems of Anna Akhmatova, 1990 • Über A.: R. REEDER, Anna Akhmatova: Poet and Prophet, 1994. Deborah Haynes

Ädi-Granth. Heilige Schrift der Sikhs (→ Sikhismus), auch *Gurū-Granth*. Titel der Standardversion (s.u.) *Ädi Sri Gurū Granth Sāhibjī*, »Der am Anfang stehende Guru in Gestalt des Buches«. Wurde vom 10. und letzten Guru, Gobind Singh (Amtszeit 1675–1708), als Fortsetzer der menschlichen Guru-Sukzession seit dem Stifter, Nānak (Lebenszeit 1469–1539), und letztgültige Amtsautorität eingesetzt. Auf Grundlage von bereits seit dem 3. Guru (2. Hälfte des 16.Jh.s) zusammengetragenen Material veranlaßte der 5. Guru, Arjan, eine erste Fassung, die 1604 fertiggestellt, im Hauptheiligtum in → Amritsar im Kultus verwendet wurde. Unter dem 9. Guru (2. Hälfte des 17.Jh.s) unter Aufnahme weiteren Materials Schaffung der heute als gültig anerkannten Standard-Version (Damdāmā-Version). Eine dritte, die Banno-Version, wird als ungültig betrachtet. Standardtext: 1430 S., Sprache: Varianten des West-Hindi und Panjabi in Gurmukhi-Schrift. Die Texte sind Lied- und Spruchdichtungen. Außerhalb des liturgischen Anfangs (1–13) und des Miszellenteils (1353–1430) in Kap. nach *rāgas*, »Tonstimmungen«, aufgeteilt, innerhalb der Kap. einem festen Anordnungsschema folgend. Der A. enthält die Werke der Gurus 1–5 und 9, ferner Texte der sogenannten Bhagats, Bhakti-Autoren der Vor-Nānak-Zeit und des Sufi-Meisters Shaikh Farid ud-Din. Der A. findet rel. Ehrerbietung wie ein lebender Guru. Vor ihm findet der gesamte Kultus statt.

Ädi Sri Gurū Granth Sāhibjī, o.J. • W. O. COLE/PIARASINGHSAMBHI, The Sikhs: Their Religious Beliefs and Practices, 1978 • W. H. McLEOD (Übers. und Hg.), Textual Sources for the Study of Sikhism, 1984 • Sri Guru-Granth Sahib, engl. Übers. von Gopal Singh, 4 Bde., 1984 • Sri Guru-Granth Sahib, engl. Übers. von Gurbachan Singh Talib, 4 Bde., 1984–1990. Monika Horstmann

Ahura Mazda. Wörtlich »weiser Herr«, ist der höchste Gott des altir. Mazdaismus, der vor allem in der durch → Zarathustra geprägten Form bekannt ist (7./6. Jh. v. Chr.). Sein Name ist im → Avesta zu finden; in den altpers. Inschriften (6./4. Jh. v. Chr.) erscheint die Lautung *Auramazdā*, in den mittelpers. Inschriften (3. Jh. n. Chr.) und den Pehlewi-Büchern (9. Jh. n. Chr.) *Ohrmazd*, in der griech. Nebenüberlieferung, *Orosmasdēs* usw. Schöpferisch wirkend und allwissend ist er ein transzendenter Gott, Vater der Wahrheit (*Arta*) und Ordner des Kosmos. Er wirkt durch den Guten Geist, dem der Böse Geist entgegen steht. In der dualistischen, zoroastrischen Vorstellung transzendiert er einerseits diese beiden Geister, andererseits identifiziert er sich mit dem Guten Geist. Entsprechend griech. Interpretationen und den Pehlewi-Büchern wird Ohrmazd als Gott des Endlosen Lichtes geschildert, das der Endlosen Finsternis gegenübersteht, in der *Ahremen* herrscht. Im → Manichäismus ist *Ohrmezd* ein Name des Urmenschen.

L. H. GRAY, The Foundations of the Iranian Religions, 1929, 19–27 • J. DUCHESNE-GUILLEMIN, Zoroastre, 1948, 104–108 • H. HUMBACH, A.M. und die Daēvas (WZKSO 1, 1957, 81–94) • F. B. J. KUPER, A.M. »Lord Wisdom«? (IJ 18, 1976, 25–42) • M. BOYCE (EIr 1/7, 1984, 684–687) • J. KELLEN, Ahura Mazda ou Mazda Ahura? (MSS 43, 1984, 133–136). Gherardo Gnoli

Alber (Aulber), *Matthäus* (4. 12. 1495 Reutlingen–1. 12. 1570 Blaubeuren), Reformator Reutlingens. A. studierte seit 1513 in Tübingen, u. a. bei Melanchthon, seit 1520 in Freiburg i. B. 1521 wurde er Prediger in Reutlingen

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Publications - 2001

Congratulations on the publication of the Rev. Samuel Yun's new book, "Footprint and Vision of the Korean American Church in the USA: Celebrating the 100th Anniversary of the Korean Church in America".

This fine, new book by your pastor, the Rev. Samuel Yun, is a breakthrough in the history of the Korean diaspora, a memorable tribute to an important aspect of Asia's growing influence in the modern world. It's a book for the 21st century, because in this century, Asia, the largest of all the continents, will be a major player in the future of the world. Who would have thought that little Korea, one of the smaller nations on the continent, would have so important a share of Asia's growing world-wide influence, and that the Christian faith would be a key element in it.

That is what makes this book so important. It traces the footprints of Korean Christianity, not from America to Korea, we know about that, but back from Korea to America. Pastor Yun is the first to write a one-author history of that movement. It tells how it began in Hawaii with the Methodists, and then moved on to California and New York. I was delighted to find that my own father who was then on furlough in California had a part in the founding of the first Presbyterian Korean-American church here in America, in Los Angeles in 1906. (p. 71f.)

How much has happened since then! Today the Korean-American presbyteries are the fastest growing part of the Presbyterian Church USA. My father could never have dreamed that in the lifetime of his sons, there would be more Presbyterians in Korea than in America, and that American Presbyterians would elect a Korean-American as Moderator of the whole Presbyterian Church USA?

America is just beginning to realize the extent of that impact. I sometimes shock people in Princeton when I tell them that if I stand here and draw a circle around this church with a radius of 70 miles, I can find within that circle 700 Korean-American churches. Korea is not just a small peninsula penned in

August, 2002

between three great empires--China, Russia and Japan. Its footprints, to use Pastor Yun's apt metaphor, have already circled the globe.

We are deeply indebted to Pastor Yun who has now for the first time told the whole story of this miracle: how Korean Christians have begun to change America, as American missionaries once had a part in changing Korea. And he has wise words of how Koreans must learn to live in an American culture without losing their Christian faith or forgetting the values of their own Korean heritage.

The message is clear. By the grace of God, and faith in Jesus Christ, and through the power of the Holy Spirit, Korean Christians have prayed, and preached and tithed and built their miracle of church growth into a mighty force that has now moved back across the Pacific, and is challenging America, and through America, the world.

100 years of Korean-American progress. It is a story of footprints and vision, the history of a missionary movement, the Korean Church in America. I pray that you will keep your vision true to the Word of God, and your footprints moving in the footprints of Jesus Christ around the world all through the next hundred years.

- Samuel Hugh Moffett

Subject: Re: Your new book

Date: Mon, 09 Dec 2002 11:43:20 -0800

From: Michael Boyland <michael.boyland@wciu.edu>

To: Eileen Moffett <emoffett@worldnet.att.net>

Dear Sam,

Thank you very much. The other blurb is by Ken Bailey, and the foreword by Marian McClure. Marian is doing a great job in a difficult environment. Ken is coming out with a new book to be published by IVP.

Warmly in Christ,

Michael Boyland

Eileen Moffett wrote:

> Dear Michael:

> Here is an attempt at a brief blurb for your much-needed book.

> Correct, change and improve it as much as you like. You needn't check
> it again with me.

>

> Supportive prayer at the home base can be as important in Christian
> missions as direct Christian presence on the far-off frontiers. So I
> strongly recommend the new edition of the most effective guide I have
> seen on how Presbyterians can pray for still unreached people groups
> among whom our missionaries are at work. These are the people out on
> the fringes of Christian expansion. They are the least likely to have
> heard the good news of eternal life in Jesus Christ, the most isolated
> and impoverished, the most in need of compassionate aid toward a better
> life in their own hard corners of this troubled world. They are today's
> endangered species, humanly speaking -- almost lost in the population
> explosion of our times. Have you ever prayed for the Ansari or the
> Zoque, the Uyгур or Chhetri or Suri? Have you ever even heard of them?
> Now you can pray for them as Jesus asks us to pray, with faith and
> understanding. The book comes with maps and photos.

>

>

> Moffett

Samuel Hugh

annsmith.'02

This book is a charmer, but is not for lazy dreamers. At its core is a mind-opening challenge to face an imperfect, hurting, troubled world, and come out smiling. The author, Ann Smith, can find poetry in confronting cancer, and grace to heal the bitterness of angry divisiveness. She comes from revivalist Holiness stock but befriends Japanese atheists. She turns Alzheimer's in the family into a personal worship experience. She makes mistakes, but finds that God's love for her is stronger than her love for God.

I found myself so drawn into her story, so simply and honestly told, that once I started the book I could not put it down. She says that after seventy-seven years, life has taught her 21 lessons. Be careful. If you read any one of them, you will want to read all twenty-one. I started in the middle with #10, "I Don't Take God Anywhere..."

-Samuel Hugh Moffett

smoffett. unreached.ad

This is a book for those who think the day of the missionary is over. Michael Broyland's "Why Unreached?" is a wake-up call for anyone or any congregation which has too hastily assumed that now that missionaries have planted a church in every country our mission is accomplished and those churches can finish evangelizing their own countries by themselves.

Broyland points to two hard facts, easily forgotten. The first is that two billion people are still beyond the reach of the gospel. That is two out of every persons on earth.

The second is that the world is made up of more than countries. Each country is made up of many groups, "people groups", each of which is as separated from the others as one country is separated from another. Worldwide there may be 170 countries to reach for Christ, but there are about 24,000 "people groups", as separated by language, culture, mountains, deserts and seas from each other as any country. About 10,000 of them still have no church to go to. Who said that there are no more frontiers, no more mission fields?

If you want to know more; if you want to know what and where these "people groups" are; if you want to know what we can do about it--read this book.

Samuel Hugh Moffett

Draft of April 23, 2001

Why Unreached: Frequently Asked Questions about Frontier Mission

Michael Boyland
Presbyterian Center for Mission Studies
Pasadena, CA
December, 2000

"Do you know Jesus Christ?" a visitor asked a villager in Nepal. "No, I have never heard of him. Perhaps he lives in the next village."

It has been almost 2000 years since Jesus told his followers to make disciples of all nations (Matthew 28:19). Surely by now we should have finished the job. How can anyone not have heard the good news of Jesus Christ when TV and radio waves encircle the globe? In this age of religious pluralism, surely anyone who might want to follow Jesus has had an opportunity to do so.

Yet there are still today about two billion people beyond the reach of the Gospel. One third of the planet's population has never heard the claims of Jesus Christ in a way that makes sense to them. They are separated from any church by barriers of geography, languages and customs. There is not yet any place where ^{they do meet with} fellow believers meet to worship Jesus Christ in a language and culture to which they can relate.

The phrase "unreached people group" has come into widespread use to describe such a community that lacks a church movement of their own.

Some families live far from any place where Jesus Christ is worshipped. In spite of the rapid church growth in China, many villages lie several days journey from the nearest preaching point. In Libya or in Saudi Arabia there is simply no open church for the national people, since Christian worship is illegal for nationals, and Christian nationals cannot openly evangelize without grave danger.

There are followers of Jesus in every country of the world. But in many countries there are large communities that cannot speak the same language as the local Christians. In Pakistan the Christians worship in Urdu, the national language, but there are many other languages spoken in Pakistan.

The First Great End of the Church is the proclamation of the gospel for the salvation of humankind (Book of Order of the Presbyterian Church (USA), G-1.0200). Faithful to the first Great End of the Church, Presbyterians still learn exotic languages and learn to eat strange foods so that they can bring the good news to people groups without a church of their own. This is frontier mission.

Many people have questions about the idea of unreached people groups. Here are some answers to frequently asked questions:

When we emphasize people groups, aren't we making ethnic divisions?

For frontier mission, we look at people groups to include them, not to exclude them. If we fail to see that a people exist, we exclude them. To be sure that no community is denied the right to be recognized, we name people groups and describe the languages they speak, the customs they use and the places where they live. We want to extend Jesus' offer of eternal life in Christ to everyone, and to do so we have to take note of the language they speak and the way they conduct their affairs, so that the gospel can be presented without misunderstanding or offense. Only then can people freely decide whether or not to follow Christ. Only then can the Holy Spirit invite them into God's family. A list of

people groups is like an invitation list to a huge party. We want to be sure that that none miss the celebration for lack of hearing about it.

The Anthropological Department of the Government of India recently conducted a survey and named 4,536 linguistic and social communities in India. Three thousand of these people groups have no indigenous church. There is no fellowship of followers of Jesus in their language and culture. By taking note of this huge variety, Christians can work together and plan the best way to give people in each of these groups the chance to hear the gospel and decide for themselves whether they want to follow Jesus.

Some authorities do use ethnic differences to divide and to oppress others. The Turkish government refuses to admit that the Kurds are a people group, calling them instead "mountain Turks." Earlier in this century the public schools in the USA forbade Native American children to speak their own languages.

But to talk about people groups in the context of mission is to respect and to celebrate their diversity. Different languages, modes of music, styles of dress and patterns of life offer so many more ways to glorify Jesus Christ. Each language and culture has a unique potential to reflect God's love and holiness. Heaven is a mixed neighborhood, and no one will be excluded because of where they come from or the language they speak. So we take note of people groups to see that everyone gets an invitation to the great celebration at the marriage feast of the Lamb.

What do you mean by a people group?

Each individual is part of many groups: birth family; place of employment; national citizenship; church, mosque or temple. A people group consists of all those who speak a common language and share the same customs. The members of a people group can communicate freely and understand one another well. They think of themselves as "us" and of others as "them."

A person can receive the Gospel best from someone he or she can understand, in other words, someone from his or her own people group. Once the good news of Jesus Christ has taken root in the language and culture of a people, it can spread to the fringes of that group without meeting barriers of understanding or acceptance.

People groups are fluid. New people groups sometimes come into being when a people group is split in two by a war or a famine. Lingala speaking refugees from the war in Angola fled to the Congo, and found a different sense of identity from those who remained in Angola. A church in London found it more effective to start two fellowships, one from Lingala speaking Angolans from the Congo and another for those from Angola. After they come to faith and grow in Christ they get along fine. But members of each fellowship are more effective in reaching their compatriots from the more homogenous base.

Who are we to say that a people group is unreached?

They may be very civilized, sophisticated, wonderful people, but the phrase simply means that this particular people group has not yet had a chance to hear the Gospel of Jesus Christ in a way that is both comprehensible and acceptable to them.

The Irish, before AD 430, had glorious songs and stories, beautiful metalwork and buildings. Though it was pre-literate and warlike, the pre-Christian Celtic culture was very sophisticated. Yet the Irish tribes were unreached peoples before Patrick of Ireland brought the gospel to them. After they learned about Jesus and trusted in him, they renounced their warlike ways produced some of the most beautiful books the world has ever seen.

The Japanese, for instance, are diligent people with an ancient, sophisticated civilization and a dynamic economy. But it is said that the Christian church in Japan is not a Japanese church, but a western church transplanted to Japan. Since only one out of a hundred Japanese say

they are followers of Jesus, we say that the Japanese as a whole are an unreached people group.

An unreached people group is simply a community in which there is not yet a viable, indigenous church. The Jesus movement among them has not reached the point where it is strongly enough entrenched in the local culture and language to reach out to the whole people group.

Since God is everywhere, how can any people groups be unreached?

All over the world, God is indeed working in the hearts of women and men. These are the ones who can become leaders among their people when they hear that Jesus died and rose from the dead to bring them into God's family. While God works in people's hearts, our job is to help them see the message in our lives and hear it in our words.

Muslims know that God is one, and that he deserves our greatest respect. Yet Islam does not offer a way to know God as Father. In recent years tens of thousands of Muslims have found in Jesus access to the God that they have long worshipped from afar.

In India, many Hindus are searching for some principle that can unite that most diverse of nations, the world's largest democracy. They are looking for something to break down the barriers that divide India into thousands of tribes and castes. When the Bible is available in a language they can understand, many Indians are eager to study it. These educated, urban Hindus take the Gospel very seriously when it is presented in a manner they can accept.

We do not bring God with us when we go to an unreached people group. We go to listen, to learn, and to see where God is already at work in people's lives.

Isn't it wrong to force your religion on other people?

We cannot make anyone change his or her faith. Only the Holy Spirit brings people to Jesus Christ. But the first Great End of the Church requires us to give people the opportunity to hear who Jesus is and to read the Bible. Then at least they can make up their own minds. Frontier mission offers people the freedom to accept or reject Jesus Christ. If we withhold knowledge of who Jesus is, we deny people the chance to make an informed decision.

The goal of frontier mission is to give people the opportunity to follow Jesus without changing their customs and culture any more than necessary. Good frontier mission gives people the freedom to follow Jesus without having to become like North American Christians, or Korean Christians. It leaves them free to follow Jesus in their own way as they decide best, in the light of the Bible and with the guidance of the Holy Spirit. The point is not conversion from one religion to another, but entering into relationship with the living God, Creator of heaven and earth, through Jesus Christ.

As the Rev. Christ[?] Goodman Callison says of the Muslim Kurds among whom she works:

To the accusation of a paternalistic lack of respect for the individual when we tell the story of Jesus, my response is that I find it far more paternalistic to suggest that the Kurds, or any other people, should not have the chance to hear the gospel and decide for themselves whether it satisfies their longings. They are intelligent people, and we should respect them enough to let them hear, then let them make up their own minds. What right do we have to decide that they shouldn't have the chance to hear it?

Isn't my neighbor unreached? She doesn't ever go to church.

We keep the term "unreached people groups" for those who never have a chance to go to church. Your neighbor may be unchurched, but she could go to a church and worship with people like herself if she wanted

to. Some two billion people in the world still do not have that opportunity.

The unchurched people do not go to church. The unreached people do not have a church to go to. And the unconcerned don't care one way or the other.

You may very well have neighbors who are members of an unreached people group. A member of First Presbyterian Church Bakersfield invited her neighbors, Cambodian refugees to church. Thus was born the ministry of the Presbyterian Church to Cambodian refugees in the USA.

How many people groups are there?

We don't know how many peoples there are until we get there. Only surveys in the field can tell what barriers of acceptance and understanding the Gospel may face.

The US Center for World Mission estimates that there are about twenty four thousand people groups in the world, of which some 10,000 do not yet have a viable Jesus movement of their own. Of course, one people group can be in several different countries, if members of the group have immigrated to a new land or if a political boundary divides their homeland.

Are there any unreached people groups within the USA?

Yes, several Native American tribes have no church of their own. Besides that, many immigrants belong to people groups that lack any witness to Christ in their own language and culture. Newcomers to the USA are looking for the good life. Often, to their surprise, they find the best there is, namely eternal life in Christ Jesus. So there are major frontier mission fields within the borders of the USA among people of Muslim, Buddhist, Hindu, or Sikh backgrounds, for example.

Does the Presbyterian Church (USA) collaborate with anyone in frontier mission?

The Presbyterian Church works with many partner churches and agencies to bring the gospel where it has never been heard before. The PC (USA) is the only church that is a member of the National Council of Churches of Christ in the USA to have adopted the goals of the AD 2000 Movement, "The Gospel to every person and a church for every people." This connects the denomination to the largest Christian movement in history. The PC (USA) has a strong system of partnerships with churches all over the world, many of which are keen to bring the Gospel to unreached peoples. The PC (USA) policy is to find a local church with whom to partner wherever possible.

At the same time, the PC (USA) is doing mission in places where there is not yet a strongly organized national church. The republics of Central Asia formed in 1991 after seventy years of communism and centuries of Islam. Many central Asia peoples have indigenous churches that are growing rapidly, but which have not yet reached the stage of being a partner church. Mission is still at the pioneer stage in these places. Here, the PC (USA) works with international partnerships of mission agencies from many countries and church backgrounds.

Why go overseas when there are so many needs at home?

If Peter and Andrew, Philip and the apostle Paul, had that idea, you and I would never have even heard of Jesus Christ. There were plenty of needs in Jerusalem and Judea in New Testament times. But the first followers of Jesus, at great personal cost, brought the gospel to people of strange languages and customs.

Since the First Century, many others have paid the price and gained the reward of seeing the gospel take root in virgin soil. Boniface went to Germany, Columba went to Scotland, Matteo Ricci went to China. The list goes on and on of men and women to whom we owe the things we take for granted: the Bible in our language; the presence of churches

in our cities; the very knowledge that God's Son came to us to live and die and rise from the dead.

There are indeed great social and spiritual needs in the neighborhood of any given church. God calls the church to meet those needs. There are also hundreds of millions of people who have never had an opportunity to hear about Jesus Christ. Yet less than two per cent of the mission dollars and personnel go to bring the gospel to unreached peoples.

Isn't it insulting to say my religion is better than someone else's is?

Yes, it is indeed inappropriate to tell someone his or her religious beliefs are inferior. But one can tell about Jesus Christ and what he has done in one's life without being in the least demeaning. At a ball game you can say your team is better than the opposition. But to talk like that about religion is offensive.

How can my church be involved?

Many congregations have made a commitment to one specific unreached people group. Since the group is as yet unreached with the gospel, there is not yet a viable, indigenous church there. The commitment is to pray, to learn about the people, and to do whatever the congregation can to share the love of Christ in practical ways.

CSGN

Address of PCMS, PFF and OIE.

Recommended books.

Operation World, Patrick Johnstone. OM Publishing

Focus! The Power of People Group Thinking, John Robb. MARC

Perspectives on the World Christian Movement Reader, Steve Hawthorne and Ralph D Winter.

The Legacy of William Carey, Vishal and Ruth Mangalwadi. Wheaton Illinois, 1999: Crossways Books.

Old groups may disappear as newcomers drop their traditional ways on moving from the countryside to the city. The children of immigrants often speak the dominant language better than the language of their ancestral village. When Igorots leave the mountains in the Philippines to live in Manila, their children learn to speak Filipino, and are Filipinos rather than tribal people. They have been absorbed into the larger people group.

Give address of World Wide Missions Journal, Louisville
and Presbyterian Frontier Fellowship

서사 in The Christian Graphic

~~It is a privilege to add my congratulations~~

The Christian Graphic is indeed to be congratulated on the completion of its first year of publication. It is a pioneering venture in Korean Christian mass communication which is to be commended for its important contributions to the life and work of the Son of Man.

(1) It is a valuable evangelistic ^{ally} ~~agency~~. In a world where some ~~are too busy~~ ^{are too hurried} to read, and ~~others~~ ^{some} don't care enough to read, and some are too weary to read, its ~~own~~ pictures speak where words might often fail, and tell of the work that is being done in Korea in the name of Jesus Christ.

(2) It is also valuable historically. Much of the Korean ~~past~~ past has been irretrievably lost. Today, however, with this magazine's pictorial and documentary record of ~~the~~ current ~~events~~ events, this need not happen again. We will be able to bequeath to our successors a record of our age.

Respectfully,

Samuel H. Moffett